

HENRY FORD
VS
THE
AMERICAN
JEW

By ABRAHAM SILVERSTEIN
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INTRODUCTION BY THE AUTHOR

For some time "The Dearborn Independent" has been publishing consecutive articles under the heading, "The International Jew." Obviously the object of these articles, much discussed wherever Mr. Ford's weekly is being read, is to attack and belittle the Jews in America. The Jew is pictured as having usurped all authority, and is rapidly building up, by unfair means, a super-structure of world domination. In writing and placing this booklet upon the market, the author assumes a task which he fully realizes, is meant for men with influence and ability, capacities which the author cannot boast of possessing. But the public has waited long enough for some reply to Mr. Ford's articles, and since no one else has thus far undertaken to accept Mr. Ford's challenge, the writer of this much-too-significant book begs the public to accept it for what it is worth. And its worth must be determined by the reader himself.

Mr. Henry Ford passes as a Christian gentleman. If this be so, then he has left out in his catalogue of eulogies the fact that his Saviour, Jesus of Nazareth, was a Jew; that all of the apostles, even those who converted his idol-worshiping ancestors to the faith of Jehovah, were Jews. He has also perhaps forgotten that the very hymns he sings on Sunday morning were written by King David, the Jew; and that the New Testament is a distinctly Jewish production. Sages and fools declare that all civilization is based upon the teachings of the Jew, Jesus, and if Mr. Ford considers himself civilized, he therefore owes his civilization to the Jews. I will go further than this. I will declare Mr. Henry Ford himself to be a Jew as far as his religion is concerned, if it is true that he is a follower of Christ. His ancestors had no religion. The Jewish preachers, in their attempt to spread the teachings of the existing Jewish religion, came upon the Gentiles with the declaration that there is one living God, whose name is Jehovah and that all those who would accept the manifestation of that Jehovah in the person of Jesus the Anointed One, would be accepted into the new faith by baptism. And so all those Gentiles who

accepted the religion as taught by these Jewish Apostles, accepted the Apostles' religion and became Jews, believing in and worshiping the God of Abraham, Isaac and Jacob and accepting the Jew, Jesus, as their spiritual guide and saviour.

They then were called "Maschichim" (Christians), meaning "followers of the Mashiach" (Messiah), or in the modern vernacular "Christ." And so it came about that the ancestors of Mr. Henry Ford became Jews by religion which justifies us in saying that Mr. Henry Ford, if a follower of Christ, is a Jew.

The Dearborn Independent has few paid subscribers, and yet it has perhaps the widest circulation of any weekly known. I say it has few regular, voluntary subscribers. The reader of my booklet may start out among his neighbors and verify this himself. The writer receives the "Dearborn Independent" regularly, and yet he has never subscribed for it. How did he then come to get it? Complimentary? Not by any means. The writer does not enjoy such friendship and fellowship with Mr. Henry Ford, as to become a recipient of a complimentary subscription. But he owns a cheap automobile, manufactured by Mr. Ford's working people. When he purchased the little car, he paid the price for it, and drove off. Two weeks after the purchase, the Dearborn Independent began to arrive at the address which the writer gave as his residence. When questioned about the matter, the Ford salesman, employed by one of the Rochester Ford agencies, had this to say, "Oh, I can tell you how you come to get the Independent. We are supposed to make of every purchaser of a Ford a regular paid-up subscriber of the Dearborn Independent. Now, we are not in the magazine business, and have never had any success in selling Mr. Ford's weekly along side with automobiles so this is the way we do it: rather than harangue our customers with the Independent, we dig down into our own pockets, pay the one dollar required, and send in the name of the purchaser. Thus at the small cost of one dollar per car, we accomplish the absolute requirement, and save ourselves the trouble of actually selling magazines to the public, when our business is really selling automobiles." This explains it all. The reader of this booklet may inquire in every home where a Ford is owned, and he will find this statement to be correct. The Dearborn Independent is therefore a free publication, enjoying second-class privileges and while having a large circulation, it has few regular subscribers.

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THE JEW IN CHARACTER AND BUSINESS.

In the first article of the Dearborn Independent, Mr. Ford states, "Persecution is not a new experience to the Jew, but intensive scrutiny of his nature and super-nationality is." Persecution is indeed an age-long experience to the Jew. He has become accustomed to it, yes, he has come to look upon persecution as a most necessary evil. Without persecution, the Jew would almost consider himself as non-existent. But what causes persecution? The very thing which Mr. Ford thinks to be new, namely, a supposition on the part of the Jew's antagonists, that the Jew is a super-man, or a super-nation and deserves to be scrutinized. The scrutinizing is of necessity begun with premeditation, and prejudice, hence faults are found, charges made, hatred stirred up, and behold the persecution. For two thousand years the Jew has endured it, and he is ready to still endure it. Almost every nation on earth has tried to exterminate the Jew from the face of the earth, and no nation has ever bled as did the Jewish nation for all these long ages. And yet, here they are, ready for more persecution if need be, to prove to the world that they are entitled to a place in the world which was created not for them only, but for them also. Many other races have gone over into historical remembrance with no persecution or very much less persecution than the Jew has had to endure. But the Jew is here, gentlemen, and if you kill him his offspring will shoot forth and the Jew will still be here. The writer believes in God, in the Bible, the book which Mr. Ford holds dearly, or should, inasmuch as he is a devout Baptist. This Bible has traced in prophetic order the glory, the suffering, the poverty, and riches of the Jew, and in no uncertain terms declares that the Jew is to remain in spite of the great desire of interested combines to eliminate him from among nations.

What Mr. Ford therefore designates as a scrutinizing inquiry, is really intended for a prologue of another persecution of the Jews, this time to be dramatized upon the public stage of the American continent. But, as was fully stated by him in person at that famous one million dollar trial, Mr. Ford knows but little of American affairs, of American patriotism or American Americanism. The American people will never consent to follow Mr. Ford in anything he undertakes to do, any more than they have followed him in any of his other foolhardy enterprises which were directly connected with world affairs. He has money and does not know how to spend it. So he spends it in this way. But real Americans will not become so easily prejudiced as Mr. Ford, because they know better.

ARE JEWS BOLSHEVIKS?

In this first article of attack, Mr. Ford charges the Jews with being the source of Bolshevism in Russia. This is the first lie in the series of the Independent. The Jews, as Jews had no more to do with the organization of the Soviet Government, than had Mr. Ford with the creation of the world. The real organizer is Lenine. He is a

Russian. His brother was executed by a decree of the late Czar, and Lenine swore vengeance. He gathered around him a group of men who were willing to share in the responsibilities of his newly proposed reign of the Reds. Among these men there are some who were born by Jewish parents. Trotzky is one of them. Trotzky was a Jew when only a child. He later renounced all allegiance to the Jewish faith and still later renounced his Jewish nationality. He is, therefore, no longer a Jew. Repeatedly he has of late decreed that he believed in no God, and Jews and Gentiles are alike to him. If bloodshed there was by his doings then Jewish blood flowed alongside with the Russian peasant's blood. He makes no discrimination. It is therefore an abominable lie to say that Jews have anything in common with Bolshevism in Russia. Even here in America, every Jewish Socialist has severed all connections insofar as religion or nationality is concerned. A Bolshevik is a Bolshevik. He is neither Jew nor Gentile. The same may be said of Americanism. An American citizen is an American. Our government regards him as such. His previous allegiance having been severed, he no longer is anything save an American. His religion has nothing at all to do with his national allegiance. If Mr. Ford came from England, and if he started something which would be akin to Bolshevism, should we say that an Englishman had started it?

THE JEWS IN GERMANY.

In the same breath he charges the Jew with being the cause of Germany's collapse. In the second article of calumny this sentence appears, "the sole winners of the war were Jews." In other words, if the Jews were the sole winners of the war then it was criminal on the part of our government to send out two millions of our boys, many of whom died on the battlefields; it was useless to have all the nations spend billions upon billions in money and ammunition; useless for the brave nurses and chaplains and organizations to go forth and make the greatest sacrifices ever made in the time of history; useless to have prayed and wept, to have suffered and died,—if the Jews could win the war by themselves. But of this later on. What strikes our attention more particularly is the "charge made" that the Jews have caused the collapse of Germany. No one in Germany accuses the Jew of such a thing. If this were so, the Germans would have found it out and the Jews would have been kept out of controlling offices. But the very contrary has occurred. The Jews in America were found to be loyal and efficient administrators, and were installed in responsible positions. The same thing happened right after the war in Germany. The Jews were found to have been loyal to their government, as they should, and the result is as follows: (Note. The following statement is also taken from the Dearborn Independent):

"The cabinet composed of six men, which substituted the Minister of State, was dominated by the Jews, Haase and Landsberg. Haase had control of foreign affairs; his assistant was the Jew Kautsky, a Czech, who in 1918 was not even a German citizen. Also associated

with Haase were the Jews, Cohn and Herzfeld. The Jew, Schiffer, was Financial Minister of State assisted by the Jew, Berstein. The Secretary of the Interior was the Jew, Preuss, with the Jew, Dr. Freund, for his assistant. The Jew, Fritz Max Cohen, who was correspondent of the Frankfurter Zeitung in Copenhagen, was made government publicity agent.

The kingdom of Prussia duplicated this condition of affairs. The Jews, Hirsch and Rosenfeld, dominated the cabinet, with Rosenfeld controlling the Department of Interior. The Jew, Simon, was in charge of the Treasury Department. The Prussian Department of Justice was wholly manned and operated by Jews. The Director of Education was the Jew Furtan with the assistance of the Jew, Arndt. The Director of the Colonial Office was the Jew, Meyer-Gerhard. The Jew, Kastenbergh, was director of the Department of Art. The War Food Supply Department was directed by the Jew, Wurm, while in the State Food Department were the Jews, Prof. Dr. Hirsch, and the Geheimrat Dr. Stadthagen. The Soldiers' and Workingmen's Committee was directed by the Jew, Cohen, with the Jews Stern, Herz, Lowenberg, Frankel, Israelowicz, Laubenheim, Seligsohn, Katbenstein, Laufenferb, Heimann, Schelsinger, Merz and Weyl having control of various activities of that committee.

The Jew Ernst is chief of police at Berlin; in the same office at Frankfurt is the Jew Sinzheimer; in Munich the Jew Steiner; in Essen the Jew Levy. It will be remembered that the Jew, Eisner, was President of Bavaria, his financial minister being the Jew, Jaffe. Bavaria's trade, commerce and industry were in control of the half-Jew, Brentano. The Jews, Lipsinsky and Schwarz, were active in the government of Saxony; the Jews, Thalheimer and Heiman in Wurtemberg; the Jew, Fulda, in Hessen.

Two delegates sent to the Peace Conference were Jews. In addition Jews swarmed through the German delegation as experts and advisors—Max Warburg, Dr. von Strauss, Merton, Oskar Oppenheimer, Dr. Jaffe, Deutsch, Brentano, Bernstein, Struck, Rathenau, Wassermann, and Mendelsohn-Bartholdi."

Thus we brand the second lie as far as the Jewish disloyalty in Germany is concerned. Instead of collapsing it, they have rebuilt the shattered empire and are now conducting through the offices in which they were placed by popular German votes, a far more acceptable sort of Government, under a Gentile leader, than existed prior to the Great War. As in every other country, so in Germany, the few capable Jews who hold high offices have been selected by the people, the real people who are the only judges as to who is to rule them, and the fact that they happen to be Jews does not make the slightest difference to the Germans, or they would certainly disfranchise them, their constitution having plenty of provisions for such measures if found necessary. This infernal Ford slander of the Jews stands therefore discredited.

JEWISH POWER IN ENGLAND.

In England, Ford charges, the Jews is regarded as the supreme ruler of both England and the whole world. Such a statement can indeed come only from a disorganized mind. The charge in itself is so ridiculous that to deny it would be only a waste of time and paper.

JEWS RULING AMERICA.

In America, the infamous calumny goes on saying, "It is pointed out" to what extent the elder Jews of wealth and the younger Jews of ambition swarmed through the war organizations—principally those departments which dealt with the commercial and industrial business of war." The reader will please notice that when these lies are told of conditions relative to Jewish things abroad, the Ford articles use the term "it is charged that," etc. but when he proceeds to calumnize Jews here at home, he uses the term, "it is pointed out that the Jews," etc. He would not dare say, "charged," because no one except Ford's millions do the charging. Here it is only being "pointed out." Distance lends charm and also aids a lie. But apart from this Ford camouflage, a direct charge of corruptness, bribery and embezzlement is here being made against our own American government. If anyone else was to make such a charge and cast such nefarious reflections upon the American government, he would immediately be called a Bolshevik and be deported,—if he were an alien.

The writer is very much tempted at this moment to call Henry Ford an arch-Bolshevist, but he does not dare do it, for fear that Mr. Ford might institute a "million dollar" suit against him, and the writer not having anything besides his wife and six children, wishes to spare Mr. Ford the expense of such a trial. Therefore we do not call him a Bolshevik. And yet right here he does say things about the government, which if believed would make Bolshevism grow more abundantly and finally aid in the overthrow of a corrupt government, which according to this charge made, has permitted Jews and cut-throats to cheat our government, to swindle it and to rob it in broad daylight. "The Jews have swarmed through the war organizations." How could they swarm through them without knowledge or permission of the American government? It means plainly, that the Gentiles were pushed to the front, deprived of their positions and the Jews were invited to come in and help themselves to everything while the Gentile was doing the "trench act." Anyone trying to spread such a hellish lie, designed to cause envy, bitterness and strife, should be prayed for in all the churches of the country, because he is going fast—towards his destination, which is not the Kingdom of Heaven.

Of course, Mr. Ford has nothing at all to say about the hundreds of thousands of Jews who have gone out alongside with their Gentile

brothers, to fight shoulder to shoulder against a common enemy. Harder still was the task for the Jew, because on the battlefield he met his brother Jew of Germany and yet he had to shoot,—and shoot to kill. If this is not heroic, sacrificial, patriotic and unparalleled devotion to the country which he served, then we would like to know what is.

INCONSISTENCIES OF MR. FORD.

The inconsistency of statements concerning the status of the Jew are very marked in Mr. Ford's articles. So for instance in one place he says that the Jews are rich and in another that they are poverty stricken beggars; once he says that they are a hardy race, little susceptible to sickness, which accounts for their longevity and then again he brands the Jews a sickly, lean race doomed to extinction; now he says that the Jew is very influential and dominates the world because he is a super-man and then he styles him as a dependent mongrel waiting for the crumbs that fall off his master's table. Throughout the whole series this inconsistency is noticeable, which only proves that the real motive behind these articles can be none other than to keep the fires burning until a conflagration has leaped and engulfed the civilization structure so painfully built up.

THE USURPATION AND CONTROL OF INDUSTRIES.

The Jews are charged with controlling the sugar industries, the cotton production and the finances of the world. Even if it were so, it does not prove anything, as anyone with pep and American "go-to-it-iveness" can attain the control of any of these things if indeed it may be called an attainment. But this is another misrepresentation of facts. Poor sugar, how they do insist in using thee as a pretence every time somebody must be "knocked." When the anti-Mormon propaganda was on, and the Mormons were persecuted during the war, the one great charge was made that they controlled the sugar interests and were to blame for the high prices; that they controlled the cotton of the world and hence some more high prices and that they were rapidly coming to be the controllers of the finances of the world. At another instant, when some Protestant fanatics, who were neither Jews nor Christians, but just plain Gentiles, entered into a spiteful combine against Roman Catholics, the charge was made, that the Papal representatives in America were rapidly taking possession of all the sugar in the world, all of the cotton and that soon no man would have a dollar to his name unless he was a Catholic. Now Ford comes out with a new one. This time it is the Jew who has gobbled up everything and holds it and will not let go of any of it. We know, however, that when the price of sugar did come down, announcement was made to that effect from a certain large Sugar Trust in Yonkers, N. Y., and we also know that the man who made the reduction, causing the price all over this country to come down, was neither a Jew, nor a

Mormon, nor a Roman Catholic. We also know, speaking about profiteering and accumulating, that the price of the Ford cars was kept up and boosted up and held there until the people who needed them, (and it is only the man who absolutely needs a car and cannot afford to buy a real one, who was forced to pay the outrageous high price for a Ford) were bled white, and that said high price was cut down only when Mr. Henry Ford himself had said the word, proving that some high-handed profiteering was done right from the center of Mr. Ford's own control of the mentioned article. We therefore gently suggest that Mr. Ford, dwelling within a glass house, would do well to stay therein and cease throwing bricks.

FORD QUOTES BIBLE.

And now Mr. Ford treads upon dangerous ground when he asserts that it is a peculiar characteristic of the Jew to exact usury upon loans from strangers and not to ask for interest on loans extended to a brother Jew. To substantiate this "charge" he quotes Bible Scripture, "Unto a stranger thou mayest lend money upon usury; but unto thy brother thou shalt not lend upon usury." We say Amen to this. But Mr. Ford has never taken the trouble to study Hebrew. How could he? He occupied most of his time on prices of cardboard paper, with which every Ford car, and especially the one belonging to the author of this book, is plentifully supplied, and so he merely read the passage of the Bible and made his own untutored interpretation. The passage reads as printed above and means just what it says, namely, that when a man's own brother borrowed money, the man was to charge no interest, but when a Jew, being no relation, but a stranger, asked for a loan, then the lawful interest could be charged. Mr. Ford wishes to imply, however, that by brother, the Bible meant to emphasize a Jew, any Jew, whether related or not, and that the word stranger meant to indicate a man of other than Jewish extraction, or a Gentile. The venomous insinuation is plainly visible. The idea is to so enrage the Gentile reader of the Dearborn Independent, that he would have nothing to do with the Jews or their kin. It is a dastardly accusation, entirely without foundation: it is a misinterpretation of the Holy Bible with a view of using God's Holy Word for murderous purposes. We say "murderous" because such accusations, unjust though they be, have resulted in wholesale murders against innocent Jews in barbarous countries, where people were fools enough to believe them. The fact is, that when a Jew asks for a loan from another Jew, the same proportion of interest is paid without any discrimination.

JEW OR ISRAEL—WHICH??

In connection with the above Biblical exposition on the part of our learned "Accuser," we find him juggling with the word "Israel." In the first articles of slander, Mr. Ford accuses "Israel," using the word repeatedly as designating the Jews as a race or nation. All

things that bear shame upon "Israel" are mentioned as with reference to the Jews. Later on, the slanderer wishes to impress his readers with the fact that "Israel" does not mean Jews at all, but Anglo-Saxons. Whether the Anglo-Saxons are the real Israelites or not, we do not wish to discuss here, but what we do wish to say is, that the inconsistency in the use of the name, "Israel" is a crime as it appears in the articles of the Independent. When "Israel" was Godless and shorn of Glory, "Israel" was the Jew. Then again, whenever "Israel" rose to glory and wherever some beautiful prophecy of restoration and power of "Israel" was concerned, Mr. Ford says that "Israel" was meant to represent not the Jews, but some other people. Absurd? Anyone may judge for himself.

"TO THE JEW FIRST" AND ONLY FOR HIM.

In the ravings against the Jews, these articles in Mr. Ford's paper howl about the Jews being first in everything. So for instance, the Jews landed 100 years before the Pilgrim Fathers reached Plymouth Rock; the first white child born in Georgia was a Jew—Isaac Minnis, showing, of course, they had already penetrated into the northern part of the Americas; the first department stores were organized by Jews; the first Bill of Exchange extant was drawn by a Jew—Simon Rubens; they first invented and used the promissory note; the check "to bearer" and were first to establish stock exchanges. In Berlin, Paris, London, Frankfort and Hamburg, Jews were in control of the first stock exchanges, while Venice and Genoa were openly called Jewish cities because of the banking and exchange facilities that could be found there. The Bank of England and the Bank of Amsterdam, great commercial centers, were established by Jews; the Jews are credited also in the Ford articles with inventing the Financial News Letter as well as with the establishing of branch houses for the exchange of financial operations. All these things the Jew is charged with. We fail to see any crime in all this. Where would Mr. Ford be today if it were not for the financial facilities which these "horrid" Jews have made possible for him? How would he trade with the world, where his automobiles are being shipped by the hundreds of thousands? Should the world have waited until he, Mr. Ford, could invent these facilities? Is it not rather a credit to the Jew, and has he not thus contributed towards the expansion of trade, making it possible for nations to have some common link between them, whereby employment could be created for millions of men, and products be imported and exported with greater dispatch than was done before the Jews started the new and better way? If these things are really crimes and not virtues, then the Jew is indeed a criminal. Every invention Mr. Ford concedes to the Jew—except the invention of the Ford automobile.

One might wonder why Mr. Ford has made mention of these Jewish inventions in commerce. One might think that he intended to say some real nice things in favor of the Jew. But far be it from him. This is what he says at the conclusion of his howling, "All these

inventions were meant to serve his race well." In other words, these commercial facilities, which up to now have become standardized throughout the world, and have become the greatest blessing to men who are doing business, were invented for the benefit of the Jew only. This we call a mean, contemptible hallucination of Mr. Ford's mind.

"JEW" MEANS ECONOMIC TROUBLE.

Also, here is another one. The Jew causes all economic reverses in the country in which he is living. "All business reverses or hard times are deliberately caused by the Jews." Another charge in one of the Ford articles states that the Jew is greedy for money, more so than the Gentile, who, it is implied, wants money only when he wants to eat, and does not care for money or more money at any other time, or for any other purpose. These two charges, if put together, as we do now, would compel the reader to say that only a lunatic could have drawn them up. If the Jew is greedy for money, why should he want to cause economic reverses? Does an economic disaster not carry with it a great slump in business, a loss of sales, a depreciation of property and a calamitous financial condition? If the Jew is greedy for money, he would be losing by such a procedure, and therefore it would be suicidal for him to create such an unfavorable business situation.

Neither a Jew nor a Gentile ever creates chaos in finance and business. Such fatal occurrences, as an economic earthquake, is caused by conditions entirely dependent on the social relationship of the world. The Jew has no more to do with it than has Mr. Ford in the building of a really good and substantial automobile.

In concluding his article, Mr. Ford designates the Jew with the following attributes, "He is the holder of super-capitalism; the Jews are the super-government, it is a super-capitalistic government and the Jews are super-men." Very fine titles indeed, but the Jew most thankfully declines to be called such names. The Jew does not and never has assumed a super-ambition. He is a man among men; he fights as do other men; he rises or falls as do other men; there are rich men and poor men; sick men and strong; there are wise men and fools among them; in short, they are men as God made them, and as other mortals, so are the Jews striving to be men as God intended them to be.



PART TWO.

We will now peruse some of the statements made by the antagonist of American Judaism in an article entitled, "German's Reaction Against the Jew." In it, Mr. Ford strongly emphasizes the destruction of the German Imperial machine to direct Jewish influence and power. And yet, strange as it may seem, he boldly declares: "The Jew is not an anarchist. He is not a destructionist." If two opposite statements are made in describing an object, then one of them must be wrong. Either the Jew is a destructionist and has been found guilty of overthrowing the German government or else he is not a destructionist, nor an anarchist, and therefore was loyal. Which does Mr. Ford want to uphold? He states that the Jew has become a repulsive creature in Germany. If that were so, then hundreds of Jews would not have been called upon to fill trusted and responsible positions at the very head of the German government.

THE SECRET JEWISH GANG OF BANDITS.

In an effort to lend his story some realistic sensationalism, the editor of the Dearborn Independent invents a new name for a supposed Jewish World Organization which has never existed, and of which no one, Jew or Gentile, has ever heard until Mr. Henry Ford himself made the discovery. He declares that there is such an organization which styles itself the "ALL-JUDAAN." This All-Judaan is the only state that exercises world government; all other states can and may exercise national government only. The government of the All-Judaan is wonderfully organized. Paris was its first seat but has now been moved to third place. Before the war London was its first, and New York will now supplant London—the drift is toward America. All-Judaan is not in a position to maintain an army and navy,—other nations must supply these for the Jews. It can make war, it can make peace; it can command anarchy in stubborn places, it can restore order. All-Judaan has its vice-governments in London and New York. Having wreaked its revenge on Germany it will go forth to conquer other nations. Britain it already has. Russia it is struggling for. The United States is next."

Henry Ford is trying to "kid" the American public. If things were really as he pictures them to be, then woe be to you America

dear! Thy future is doomed and soon thou wilt be engulfed in the greedy and bloody claws of that beast called All-something-or-somebody. Some foolish parents frighten their children by saying, "O, if you don't stop crying, the man with the two tails and four horns and one eye is going to get you." But such parents are foolish. In trying to pacify, they create fear and consternation; instead of order they create chaos; instead of beauty they imprint hideous ashes. And this is what the Dearborn Independent is doing. It tells the story of a secret organization which, if it existed at all, must have found conception in Mr. Ford's benighted brain.

All through the articles in the Dearborn Independent, not a single important charge is made on authoritative foundation. Always, it either "is being pointed out" that the "Jews did this or that," or else, "it is being said" or the "world has found out," or "we see for ourselves." But nowhere is a statement intelligently substantiated by facts. The Jews have seen many persecutions, and every persecution was preceded by just such calumnies and false charges as are found in Mr. Ford's paper, but even in uncultured Russia, during the Jew-killing Season, the papers opposed to the existence of Jews, **have made a better show of telling lies.**

WHY HENRY FORD ATTACKS THE JEWS.

Before we go on to the next heading, dealing with a bit of Jewish history as seen through Mr. Ford's eyes we would like to say a word or two as to our own personal opinion, why Mr. Ford is publishing these articles. The writer has witnessed persecutions abroad. The Jews knew that when the equilibrium of their peace was threatened, and some publisher began a series of articles, bitterly attacking the Jews, the respective publisher was out for a bribe; that he needed money, and that his articles were meant only to be a suggestion to the Jews to "come across." In many instances the Jews, rather than lose their lives, would combine and actually pay the blackmail exacted of them. But the Jews are used to such things. Kings and prelates have done the same things to them. Now, when we mention the shameful motive of some editors abroad, we do not at all imply that the same motive fosters Mr. Ford's attacks. He does not need Jewish money, he has his own, a great deal of which it may incidentally be mentioned, came from Jewish pockets. (It is a well-known fact, that in larger cities the Ford automobile is called, not "Lizzie" but "Ikey.") But the reason for his prejudice, his hatred, his nonsensical outburst against three million people who have helped him to be what he is today, is not greed, but JEALOUSY and PEEVISHNESS. Just common ordinary jealousy. And this is why we say it.

"SEEK AND YE SHALL FIND"—BUT NOT IN FORD'S CASE.

During the late war, Henry Ford made frantic efforts to get himself named general overseer of all commercial organizations of America. A widely-spread propaganda to that effect was directed from the offices of Henry Ford's trusted and well-paid campaign managers. Americans will remember that at that particular time it was said, as was during the Harding-Cox election, that "Ford is the right man; look at the business he has built up," etc. Of course, we remember. But just the opposite happened. Ford was not named. Somebody else was, and that somebody else just happened to be an American of Jewish extraction. Then Henry Ford, we are told, has repeatedly tried for the honor of Foreign Ambassador. He said to himself, "If a Chicago brewer could be sent abroad to occupy the exalted position of an American ambassador, why cannot I?" Besides, we are told, the money question or salary never entered Mr. Ford's mind. But he was not made ambassador to Turkey, and Elkus was. Now Elkus, as everyone knows, is not a near relative to the late Mayor of Cork in Ireland. Neither is Morgenthau, but it is conceded that Jew or no Jew, they are exceptional diplomats in Europe. It is not the knowledge of making automobiles cheap which qualifies a man for the position of a United States Power of Attorney abroad. The man who represents the United States abroad, is the President of America, in the person of that representative. And the government has done well to make very careful selection for these posts. Now every ambassador is NOT a Jew, but the positions which Mr. Ford wanted, were all thus far filled by Jews. In one of his articles, he raves at Mr. Baruch's "great power and influence in America during the war." This is the very position Mr. Ford sought, and lost. And to think that a Jew should be asked to take over the responsibilities connected with all internal and external commercial and financial operations, when here was no less a personality than Henry Ford, ready and willing to confer the great honor upon the American people and government by taking these very reins into his hands,—and after all he has done, he was left out and his generous offer was not accepted. When during a certain period of the war, automobiles could not be shipped abroad, and to certain minds it suddenly occurred that the time had come for the war to cease, who pops up over night with peace proposals but Henry Ford? He is going to "get the boys out before Christmas." He had wonderful plans. He even influenced a certain well-known clergyman of a Fifth Avenue church to abandon his "holy work" and give himself to the more noble service of peace to the world and good will towards men,—(at increased salary, of course), and since this ungrateful American government did not want to send Henry Ford as its representative of peace, he started out on his own hook. This is a free country and everybody can do as he pleases in the spending of his money. So Ford began to spend his money. He built a ship, took with him a lot of photographers, ready and handy to snap pictures of the Apostle of Peace, the clergyman, for without him, people might think Ford did not have any religion, and started out for the battlefronts. The boys did get out of the trenches, but not before that Christmas, it was a little later. And who, according to Ford's own articles, won the war and thus got the boys out? Gentlemen, it is a most abominable thing

to have to acknowledge, but "the Jews did it." Again the Jews. (Read "Germany's Reaction Against the Jew" by Henry Ford, second paragraph, last line, "the sole winners of the war were Jews.") Infuriated jealousy must have filled the soul of the father of so many wrecked automobiles, when he had to return and only find that the greatest ambition of his life was again frustrated by the Jews. One great point we MUST yield to Mr. Ford, he has a remarkable capacity for imagination. So great is that capacity and so filled is it with imaginary secrets and plots and murders and things, that very little room for ought else is left. And Mr. Ford is only a human being and has only one head. It is therefore not the motive of greed which caused Mr. Ford to attack the Jews, but low-down jealousy and unfounded prejudice. And were it not for the fact that there are here in this country men and women from all parts of the world who as yet have not learned that it is possible for men with the money and influence of a man like Ford, to say things detrimental to the Jewish race, without wishing to cause bloodshed,—if it were not for the fact that these foreign-born are accustomed to go out into the streets and murder Jews, the writing and publishing of this reply would have absolutely no justification, as the charges made by Henry Ford are childish and practically harmless as far as intelligent people are concerned. But it is the peasant from Russia, the Mujik from Poland, and the illiterate from Galicia who are flocking here by the thousands and who are given free copies of translations made of the Ford anti-Jewish articles, which we take into consideration when we proceed to distribute this book.

A BIT OF JEWISH HISTORY.

The following assertions are taken from the article in the Dearborn Independent entitled, "Jewish History in the United States." "The story of the Jews in America begins with Christopher Columbus. Columbus himself tells us that he consorted much with Jews. When Queen Isabella offered to pawn her jewels so as to make it possible for Columbus to undertake the great voyage, Louis de Santagel, a Jew, and general governor of taxes in Spain, craved permission to advance the money himself, which he did to the amount of \$160,000, in present valuation. This amount exceeded the expedition's cost. Associated with Columbus were at least five Jews: Louis de Torres, Marco, the surgeon, Bernal, the physician, Alonzo de le Calle and Gabriel Sanchez. The astronomical instruments and maps which the navigators used were of Jewish origin. Louis de Torres was the first man ashore, the first to discover the use of tobacco; he settled in Cuba and may be said to be the father of Jewish control of the tobacco business as it exists today."

And here begins a new barrage of insults and calumnies upon the heads of all those who call themselves Jews. The grievance is that the Jews appear to have fostered the discovery of America, and that at the time when Louis de Torres, who "first set foot on American soil" and discovered the use of tobacco, he immediately became the Tobacco Trust

Company, with the criminal intention of gobbling up all the stock of tobacco then to be found growing on the newly discovered continent. How in the name of common sense could he help control the tobacco, when in the first place there was no other white man on the whole continent, and in the second place, when tobacco was considered a useless and harmful vegetation by the Indians? The fact that Jews have helped financially to accomplish the long voyage of Christopher Columbus, at once looms up large in the eyes of Mr. Ford, that the "secret organization to control all the wealth and power of the earth" was formed then and there, and to aid Mr. Ford's far-reaching imagination we will suppose the following scene to have been enacted on the first day of the landing of Christopher Columbus.

'THE ORIGIN AND ADMISSION OF THE PROTOCOLS.'

Said Mr. Louis de Torres, "Look here Brother Sanchez, we the Jews have furnished the money and therefore a Jew must first step out of the boat and row ashore to set foot on this new land. You know well enough, that if we do not insist upon doing this, then the Jews, a million years from now, will call us traitors and cowards and untrue to our secret organization which has sworn to dethrone the Kaiser, and to control all the money in Wall Street. Let us have a talk with Chris," (the pet name then given to Columbus), "and ask that we be allowed to row over at once and take official possession of this land, whatever its name may be." The five Jews on board then made their way to Columbus, and formally asked to be allowed to row over to the new land. Columbus objected, but, (as Mr. Ford repeatedly asserted this to be a distinct characteristic of the Jew), Mr. Sanchez took Columbus on one side and handed him a quarter as the first installment on a little loan, and the thing was done. One hour after this, these five Jews landed, with Louis de Torres as the first white man to set foot on what we today call America. Immediately upon their arrival, Louis de Torres looked over the tobacco situation and took possession of all the tobacco industries and cigar stores. There were plenty of Indians around to watch him, and hence the wooden Indian in front of the modern cigar stores. They then entered a saloon and proceeded to draw up an agreement, wherein they pledged themselves to control everything controllable, and what could not be controlled or was not worth controlling, to leave to the Gentiles. This document is now in the possession of Mr. Henry Ford, and not less than six articles has he published exposing this dastardly document, which he calls "The Protocols." In this document, of which not a single living Jew has any knowledge, these five Jews some four hundred years ago, concocted a plan to dominate the whole world, to overthrow all the kingdoms, to kill all the Gentiles, to destroy all the pork, as Jews do not eat any pork, to exterminate every oyster in order to deprive the Gentile from eating what is forbidden to the Jew, and in short make life as miserable as it can be made for everybody who was not a Jew. The Jews are to blame, according to the "Protocols" for having deprived the Gentile of his whiskey and beer, destroying the liberty of the people; the Jews are to blame, now we

know by these "Protocols" for Blue Laws which have not yet been passed but soon will be and everything that has ever happened, or ever will happen, is ascribed to the Jew, and only, because these five Jews who first stepped upon dry land in America, got their heads together and drew up the "Protocols." Now the secret is out, and the writer is ready to be crucified by the enraged Jews, for having played the traitor to his race. So be it.

But of these "Protocols" we will have more to say in a succeeding chapter. We wish to return to the main point on "Jewish History in America." In the time of George Washington there were about 4,000 Jews in the country, most of them traders. It was Haim Salomon, a Jew, who helped the colonials out with the loan of his entire fortune at a critical moment. From that time on, until this very day the Jew has always shown his loyalty and interest in the welfare of this country, which by privilege of the glorious constitution of America, he has come to look upon as his home. And it is right that he should so regard this country. Real Americanism encourages the adoption of this country as the home of the foreigner. But is the Jew a foreigner any more than the people who classify themselves Americans? Has he not worked and traded and helped and fought from the very beginning to make this country what it is, alongside with his Gentile neighbors? Do Mr. Ford's articles not emphasize this very fact again and again? Why then attack the Jew for wanting to live and work and breathe in the country which is as dear to him as it is to others?

ASSIMILIATING THE JEW.

Mr. Ford says that the Jew, although participating in the up-building of America, "does not and never has assimilated." Just what does he mean by assimilation? Does that include the abolishing of religious principles, something which neither common sense nor Americanism demands? Does he not know that the very first thing a Jew does upon his arrival here, is to declare his intention of becoming an American citizen? Does Mr. Ford willfully overlook the fact that 86% of the Jews become American citizens after the expiration of the legal five years residential period? We boldly declare that there is no other race or nationality upon the American continent that can measure up with the Jews in the acquisition of American citizenship.

One need only to spend a short time in the large Jewish Ghetto in New York City, where the greatest Jewish center in the world is found, and then make a study of conditions there, and very soon the idea of assimilation will assume an aspect favorable to the Jew. Here one can see that the Jewish children are American children, that the language spoken is English, and that the public libraries have a record of books read by the Jews, which shows that Jews in America are Americans with American ideals, thoughts and ambitions, and not Russian or Polish or Roumanian. This is assimilation. Yet it is true

that the Jewish shop does not sell pork; it is true that the American Jew prefers to worship his God in his own Jewish Synagogue; that the Jewish woman still adheres to the cooking of "Gefillte Fish" on Friday night, and that the day of rest is still Saturday with him. These are his religious convictions. And no man will dispute the right of another to stick to his religious convictions. The fact is, that our Constitution not only does not forbid it, but actually guarantees the Jew to live up to his religion without molestation. The Jew is a Jew by religion, and his nationality is American by choice and naturalization. Mr. Ford is an American because he could not help being one, but the Jew, while acquainted with all other nations on earth, has chosen to become an American. It is a compliment to the wonderful Republic of ours, and while the Jew glorifies in having found a home where prejudice and slander were unknown until Mr. Ford's millions began to speak, America is proud to have been chosen among all other nations to be the home of the Jew also.

HAVE OTHERS "ASSIMILATED?"

And speaking of religious convictions. Let us have a look at the Roman-Catholic-Americans. The reader will forgive us for hyphenating Americanism. The author feels reluctant in doing it, as he believes that an American is an American no matter what his religion may be. But for the sake of the argument we will hyphenate this time. Very well, let us look at the Roman-Catholic-American. For the most part he is not a foreigner,—is born here and so were his parents and forefathers for generations. But if you were to follow him in his daily life, you will notice that he enters public worship and the priest, an American, chants and prays in a language utterly foreign to Americans. It is Latin, a language no longer used either here or elsewhere. The practices of the Roman-Catholic Church will give one the impression that its adherents were all foreigners, because they still use a foreign language in their worship, and so, naturally, according to Mr. Ford, we would conclude that they have not assimilated. Shall we start a propaganda against them now and demand, absolutely demand, that they begin forthwith to abandon all those foreign customs and adopt American customs, eat American food, stop eating fish on Friday, etc?

How ridiculous! The Jew has been without a country, that is true. He has been persecuted everywhere because he insisted in sticking to his religious principles. And persecution began when the nations insisted that he exchange his religion for another. It was in the Middle Ages, when Christians were only such in name, that crusades were inaugurated to force the Jews into conversions, and those who kissed the cross, were spared, while those Jews who could not and would not conscientiously commit such a crime without heart conviction, were butchered in the name of the cross. The cry was then, that the Jew would not "assimilate." The most horrible injustices were done him for refusing to follow the cross. Not Christ, mind you, but the cross. For it is the belief of the author, that if those nations who were living

in a benighted age, would have approached the Jew on an intellectual basis, pointing out to him that Jesus of Nazareth, who was the divine man, the only man of Divine origin, the world has ever known or ever will know, was the great teacher of love and charity, the man of sorrows and of grief,—and that in Him the wandering Jew will find consolation,—it is the belief of the author, that there never would have been any need of persecutions, that the Jew would have listened and inquired and studied and—accepted. But persecution has hardened him, has estranged him from his own brother,—the Jew, Jesus of Nazareth. And surely with the cry, "Down with the Jew" by Mr. Ford or by anyone else, these horrible errors by leaders in the middle ages will certainly not be rectified even today.

WHAT GREAT JEWS THINK OF CHRIST.

No one more than the writer of this little book wishes to see the Jews accept the spiritual leadership of Jesus of Nazareth. But if this were to be accomplished by force then he would prefer ten thousand times to die alongside with the Jews in unbelief. The great Apostle, Paul, also a Jew, expressed his desire to "be accursed" if by his own sacrifice the Jews could be made to see the truth as outlined in the Jewish New Testament.

But the modern Jews are already beginning to look more kindly upon the subject of Jesus Christ. The author begs leave to quote from speeches and writings of some of the prominent Jewish teachers of today:

Benjamin Disraeli (The Earl of Beaconsfield)—"The pupil of Moses may ask himself whether all the princes of the House of David have done so much for the Jews as that Prince who was crucified."

"Had it not been for Him the Jews would have been comparatively unknown, or known only as a high Oriental Caste which had lost its country. Has not He made their history the most famous history in the world?"

"The wildest dreams of their Rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the cross, will and the time will come when the countless myriads of America and Australia will find music in the Songs of Zion, and solace in the parables of Galilee."—Beaconsfield's *Life of Lord Bentinck*.

Rabbi Rudolph Crossman, D. D.—"We Jews honor the Nazarene as our brother in faith, sprung from our loins, nurtured at Israel's knee, a teacher of sweet and beautiful ideals, a preacher whose influence has been and still is among the mightiest spiritualizing factors in the world."—(Randal, *The Unity of Religion*, page 156).

Rabbi Emil G. Hirsch, Ph. D., LL. D.—"For me Jesus is an historical reality. The gospel Jesus, the Jesus who teaches so superbly the principles of Jewish ethics, is revered by all the liberal expounders of Judaism. His words are studied; the New Testament forms a part of Jewish literature. Jesus was distinguished for His love for the common people, in Him beat a heart attuned to the higher possibilities of the human kind. For him religion was not altogether form and cere-

mony; it was devotion and duty. The New Testament is flesh of our flesh and bone of our bone."

Rabbi Krauskopf, Philadelphia.—"I will yield to none in recognizing the civilizing influence of the man of Nazareth. I am ready to bestow upon Him as high a tribute as anyone has yet bestowed. If I cannot say that it was He who made divinity human, I am ready to rank Him among the foremost of those who have made humanity divine."

Prof. M. Lazarus, Ph. D.—"I am of the opinion that we should endeavor with all possible zeal to obtain an exact understanding of the great personality of Jesus and to reclaim him for Judaism."

Rabbi I. Lichtenstein, Hungary.—"But I see the day coming when the Jew will all at once recognize his great mistake and accept his brother Joseph who is the Lord of all Egypt and will crown him their King. Then the Jew will no longer be like a pane of glass that is broken, the grass that withers, the flower that fades, the cloud that passes by, the wind that blows, the speck of dust that is carried away, no more a toy of nations. No! Then will the Jew be born again and the Jewish Nation become renewed and make a covenant with all the nations, becoming the apostle of all the earth."

Max Nordau, (Famous Criminologist and Zionist)—"Jesus is the soul of our soul, flesh of our flesh. Who then could think of excluding Him from the people of Israel? He honors our race, and we claim Him as we claim the Gospel-flowers of Jewish literature, and only Jewish."—(From a letter to Pere Hyacinthe which appeared in the *Jewish Chronicle*, Dec. 5, 1899).

Rabbi Salee.—"But we who are Jews today, certainly have no cause to regret his coming into the world, and have every reason to look forward to the time when the message of this hour will find an echo in the heart and life of mankind. The Gospel of Jesus was the glad tidings of Israel's own universal truth. The teacher of Nazareth was our own kith and kin, both in the flesh and in the spirit. We revere his memory, claim him as our own, and gladly accord him that high rank which he deserves as one of the greatest benefactors of the human family. Nay, we do not mourn, but we rejoice that Jesus was born, and through him, despite the shortcomings, despite the manifold prejudices that still darken human hearts, this world at large is infinitely better and brighter than it would have been without him. We would not conjure the dread spectacles of the past; we thank God that we live in the present, with its wider liberty, its nobler humaniety."

Jacob Schiff, (American philanthropist)—"We Jews honor and revere Jesus of Nazareth as we do our own prophets who preceded Him. By His martyrdom, His teachings have been emphasized and these are to this day, I believe, often better practiced by the descendants of the race he sprang from than by those who have become the followers of Christ in name, but not in spirit, else the prejudice practised by the latter against Jews would not exist."

Rabbi Joseph Silverman, D. D.—"We deplore and condemn the crucifixion of Jesus of Nazareth. He was without doubt one of nature's noblemen, pure in sentiment and action, a great leader and reformer of men. His was the execution of an innocent man."—(Neely's, *The Parliament of Religions* 636).

Isidore Singer, Ph. D., (Managing Editor of the Jewish Encyclopedia)—"I regard Jesus of Nazareth as a Jew of Jews, one whom all Jewish people are learning to love. We are all glad to claim Jesus as one of our people."

Rabbi Emanuel Weill (of France)—"Let us then as Jews, be thankful that there was a Jesus and a Paul."

Rabbi Stephen S. Wise, Ph. D.—"It is no mean joy and ignoble pride in us of the House of Israel to recognize, to honor and to cherish among our brothers—Jesus the Jew."

Dr. H. Zhitlovsky—"Every Jew should be proud of the fact that Jesus is our brother, flesh of our flesh and blood of our blood. We desire to put Him back where He belongs."

And so we see that the Jew does "assimilate" if that is what Mr. Ford wants him to do. And the beauty of it all is, that the Jew is gradually becoming friend and follower of the Lowly Nazarene, not because he is forced to, but because, enjoying the highest degree of liberty among civilized nations, he is given a chance to study, to reflect and to decide for himself. How foolish then is the statement that appeared in the Dearborn Independent, that the Jews have declared the New Testament to be the "book which encourages anti-semitism." We understand, of course, why this statement has been made. The idea is to enlist the Church of America to follow in Mr. Ford's footsteps. But the church has learned that the Jew cannot be won by threats and persecution. Education is the thing and the Church is adopting that.

ARE JEWS SELFISH?

In order to better understand the historical progress of the Jew in America, and show that his ambition is not altogether centered upon self-enrichment and greed, as Mr. Ford would have us believe, we will take the Jew in New York City as a criterion and what is true of the Jew in New York is true comparatively speaking of the Jew everywhere else. What has the Jew done for others?

No other Church in the world has in the short time of the Jew's arrival in America, accomplished what the Jewish Church or Synagogue can rightly boast of. Outside of the many strictly ritual institutions, the Jew has at an expenditure of \$20,000,000, established a large number of independent schools, in which Jewish children are taught to be Jews, while during the day, these children attend public schools, in which they learn to be men and women and Americans. There are Economic Agencies, Non-Commercial Employment Bureaus, Vocational Schools, Free Loan Societies, Mutual Aid Agencies, Philanthropic Agencies, Relief Societies, Hospitals, Jewish Day Nurseries, Homes for the Aged, Institutions for Central and National Organizations,—including sub-organizations for educational, social, cultural, economic, mutual aid, philanthropic and other branches pertaining thereto. All these organizations are for the benefit of people of New York and applicants are never asked questions as to their religion or nationality. Charity and aid is tendered to all.

The greatest of all the blessings in which the Jew had a share in bestowing upon the great Metropolis, is the wonderful hospital work with which he has so generally equipped the city. Among the count-

less number of Hospitals, there stands highest in rank the Mount Sinai Hospital, erected at an expenditure of \$2,000,000. This hospital ministers to Jew and Gentile alike. Ten thousand cases are treated in a single year in that hospital alone, and in its free dispensary, help and counsel are given to 250,000 patients a year, (last year 234,161 patients were ministered to.) This hospital has also a training school for nurses and physicians, and furnishes nurses to patients who cannot be moved and have to be treated in their homes. This hospital is a monument testifying that the Jew is ever ready to part with his bank roll in order to help suffering humanity. But it is only one of the many hospitals spread all over the great city of New York and Brooklyn. In the face of all this, even Mr. Ford in an unguarded moment cannot help exclaim, "The record of the Jews in charity is noble; if you are in distress and suffering, the Jewish heart would have sympathy." (See chapter, "Jewish History in the United States," by Henry Ford).

And yet Mr. Henry Ford insists that the Jew is selfish by nature, greedy and extremely reluctant to give up for the benefit of his fellow man.

According to the tale that is told, the Jew has come to America in order to become naturalized and then return to resume business abroad under the guise of being an American. Instances are cited which show that some large concerns in Europe styled as "The American Export or Import Company," are really Jewish and that the Jewish stockholders or proprietors, were only assuming the "American" title in order to facilitate business. If looked upon from a different standpoint, however, it would appear to us, that the Jew having once tasted American freedom and democracy, shows his intense patriotism by not being ashamed of his Americanism, much less being ashamed of his Jewish religion. In the same chapter on "Jewish History in the United States," Mr. Ford discusses the progress of the Temple Emmanu-El, which really has nothing to do with the subject at all. He finds fault with that Temple for having raised \$708,755 in one single year, whereas in 1868, following the Civil War, this Temple raised only \$1,520 for its budget. This, of course, shows some more greed on the part of the Jew in America. We can answer this ridiculous argument by saying that the Methodist Episcopal Church after the Civil War had raised in the neighborhood of \$500 a year for missions, and in less than seven months, last year, this church has raised \$116,000,000. If the advance and prosperity of the Jews of the Temple Emmanu-El is an indication that they are greedy, what shall we say of the Methodist Episcopal Church in America? Or for that matter of all other denominations that have raised many millions for philanthropic or missionary purposes?

In conclusion of this chapter we will say let the American, whether he be of English, German, French, or Italian origin say for himself whether he finds the legitimate progress of the Jew in America a menace or a blessing to the country.

THE JEWISH QUESTION—FACT OR FANCY?

Is there a "Jewish Question?" This involves either a national or a religious issue. If a national, we can state right off the reel that since the Jews have no homeland of their own, absolutely controlled by them, there can be no more talk of a "Jewish Question" than there could be a "Question" made of the Methodists or Presbyterians. In other words, when we speak of a Jew, we speak of a man's religion. And surely we can make no issue of a man's religion.

THE JEWS ARE GENTILES.

Where does the Jew come from? Who is he and who are his ancestors? The first known Jew was Abraham, that is, he was really not a Jew to begin with, but a Gentile. The Bible tells us that at one time in Abraham's life, Jehovah spoke to him and told him that he was to become the father of a people whose foremost characteristic would be their strong faith in Jehovah. Circumcision was ordered, and Abraham became the first Jew. We see, therefore, that the Jew is really a Gentile and that he adopted the faith of his father, Abraham, which made him a Jew.

The whole world is therefore one family, a family composed of people with different religions. Yet they are one family. The New Testament substantiates this very clearly. We read in the Gospel Book called, "The Epistle of the Romans," tenth chapter and the twelfth verse, "for there is no difference between the Jew and the Gentile." How then can we make it a question? If in the eyes of God, there is no difference, why should we mere human beings make it an issue? There was also in the days of Christ one who thought there was a difference. A very interesting story it is indeed, and may be compared with the present. The questioner taking Mr. Ford's place, while the one questioned is to be regarded as the type of the Jew of today. This story also is found in that wonderful book called the New Testament. This book, the "New Testament," was written by the Jews for the benefit of all the people in the world, including Mr. Ford, and we do not hesitate to quote therefrom in proving that there is no difference between Jew and Gentile and that the "Jewish Question" is only a question in the mind of the "Independent."

ST. JOHN TELLS A STORY.

It was in the sixth hours of a very hot afternoon when Jesus of Nazareth, in passing through a Gentile country, then inhabited by Samaritans, stopped at a place called Sychar, where Jacob's well was. Being very tired from a long journey, he leaned on the well, when a woman of Samaria, a prostitute, came to draw water. Jesus asked her to be so kind and give Him a drink. This is what the woman re-

plied, "How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria? The JEWS HAVE NO DEALINGS WITH THE SAMARITANS." This woman had as wrong a conception of the Jew in her day as the man Ford of the Jew of today. She merely took it for granted that the Jews would not mix, would not assimilate and that, as Mr. Ford so many times repeats, the Jew absolutely abhors having any dealings with the Gentiles, unless it is for the purpose of exploiting them. But Jesus, whom we choose to regard as a type of the Jews, immediately convinced that woman that she was wrong, and that she made much of a "Jewish Question" which really did not exist. He gently reminded her of her wrongdoings, and when finally the only possible subject for discussion arose, namely, the subject of worship, of religious convictions, Jesus said this, "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship, ye know not what, we know what we worship: for salvation is of the Jews. . . . But the hour cometh and now is, when the TRUE worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." In other words, the intention of Jesus was to impress the woman with the thought that there is really no difference between the Jew and the Gentile, and that the day is coming when both Jew and Gentile will worship one God, who is Jehovah, the God Jews were the first to recognize as Supreme.

Another Biblical instance which proves that the Jew as a Jew is such by religion only and that nationality cannot enter into consideration, is found in the epistle to the Romans, second chapter and twenty-eighth and twenty-ninth verses, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God."

According to that, there are so-called Jews then who are only Jews in name, born of Jewish parents, raised in the Jewish faith, but who have ceased to be Jews, once they have voluntarily entered into the class described in Rom. 2: 28-29. Mr. Ford touches upon this point when he asks, "Since there are at least 1,000,000 Jews that are classed as agnostics—are these any less Jews than the others? The world does not think so." He answer the question himself by simply stating "The world does not think so," meaning, of course, that Henry Ford does not think so. But two thousand years ago this question was taken up by no less a person than St. Paul himself. He thinks such are not Jews, regardless of what Mr. Ford thinks. He says that these Jews are not Jews. Once they abandon the ritual and dietary practices of the Jewish faith, they actually cease to be Jews, and immediately become members of the large family classified under the term "Heathen." And the missionaries are laboring for their souls' salvation with the same zeal and earnestness as they do for the salvation of the souls of the Gentile unbelievers. They are Gentile unbelievers, and no longer Jews.

"The Jewish Question" is therefore, not a fact, but a fancy.

Lest it be said that the liberal view of making the Gentile equal to the Jew before God and men is shared only by Jesus and His disciples we beg leave to quote from the Talmud, "Rabbi Meir says, concerning the passage, 'Men shall observe the law and live in it.' It does not specify Israelites, or Levites or Priests, but it says MEN; therefore **THE GENTILES** who observe the law stand on a level with the High Priest."

THE JEW THREATENING AMERICA THROUGH THEATERS.

In one of the recent articles on "The International Jew" the Dearborn Independent serves notice to America that among all other institutions which the Jew has thus far captured, the theater, and especially the Motion Picture Industry, the fifth greatest industry in the world, has also come under Jewish control, and that through the theater the Jew preaches his nefarious doctrine to mould public mind into submission and world control.

'CHARLIE CHAPLIN OF THE 'PROTOCOLS.''

Now we know how the Jew is doing it. Charlie Chaplin, who also happens to be a pie-ous Jew has been slinging pies at everybody and we have been thinking all the time that he was doing it for fun. But since reading Mr. Ford's articles we have become suspicious of Charlie. He is a member of that secret "Protocol" combine, and has been throwing pies with a view of helping his confreres, the Jews, to acquire world dominion. Of course, a pie is only a pie, but sometimes even a pie is enough to start the world aflame. Woe be to America, we exclaim as we watch Chaplin swinging that cane of his. His threatening (?) attitude is that of a Hindenburg, and his plots remind us of a Clemenceau or a Foch.

.. FATTY ARBUCKLE A TOOL OF JEWISH PLOTTING.

Fatty Arbuckle, a Gentile, who has become a tool in the hands of the Jews, has been getting rather thin thinking up all kinds of wicked schemes to help his Jewish employers gain control of the White House in Washington. People who go to the "movies" do not realize that every ten cents they pay for admission to the theaters is helping these Jews to overthrow all the governments of the world; to usurp the powers that be and to create, as it were over night, a condition of affairs that will be spoken of in later history (to be written in Hebrew) as the most appalling and most uncivilized age of all time.

The Jew, it is said, has also practically killed theatrical art in America. Since the Motion Picture Industry has shown a new way of acquiring "Gentile money" the Jew has readily closed all legitimate

show houses and planted motion picture theaters in their places. It is the Gentile money the Jew is after. We have noticed that when a Jew wishes to see a moving picture show, he is never asked to pay admission. All the Jewish writers, directors, photographers, and artists are working for nothing, because it concerns the robbing of the Gentile. "It is Gentile money the Jew is after." The fact is, that when a Jew goes to a moving picture theater, the cashier at the box office glances hurriedly at the card which the Jewish attendant produces, and the Jew is handed a one dollar bill for going in to see the show. Thus, according to these articles in Henry Ford's paper, the Jews are getting control of the "Gentile money."

"All motion picture plays are designed to throw public opinion in favor of the Jew." This is one of the statements. We recommend that every Jew or Gentile study the plays for a week, consecutively, if possible, and see for himself the outrage as "disclosed" which is being "put over" on the American public of Gentile origin.

ALL THESE WORLD FAMOUS NAMES "PROBABLY" PLOTTERS, TOO.

"The Jews have not contributed anything towards real art." The following names, then, which are enshrined in the circles of art, literary criticism and music probably indicate according to Mr. Henry Ford another branch of the members of that "secret" society menacing the world. For instance, Mendelsohn, Heine the brilliant lyrist, Auerbach, Schnitzler, Hermann, Wasserman, Mendes, Israel Zangwill, the novelists; George Brandes, literary critic; Romanelli, Italian poet; Sutro, Belasco, Bernstein, Arthur Schnitzler, Heyermanns, Nathansen, Max Reinhardt, Rachel, Sonnenthal, Barnay, Sarah Barnhardt ("the divine Sarah"), Backst and others in the dramatic world. Then we have some in the realm of music and song, for instance: Mendelssohn-Bartholdy Meyerbeer, Offenbach, Goldmarks, Bruch, Halevy, Julius Benedict, Frederic Cowen, Joachim, Mark Hambourg, Auer, Mischa Elman, Zimbalist, Heifetz, Matzenauer, Alma Gluck, Fannie Bloomfield Zeissler, etc., etc.

Perhaps we may also mention in this connection that the following Jews have also, "for commercial gain and for the purpose of controlling the world and all that is therein" achieved distinction in mathematics, physics, philology, law and philosophy. We will mention only a few of the very many names: Spinoza, Emmanuel Kant, Herman Cohen, Steinhals, Ascoli, Breal, Derenbourg, Oppert, Reinach, Asser, Unger, Cantor, Jacoby, Minkowsky, Weingarten, Sylvester, etc. Bergson's theory of creative evolution is dominating philosophy today and Dr. Albert Einstein's theory of relativity, is considered the most important scientific discovery since Newton's theory of gravitation was promulgated. In medicine, the names of Ehrlich, August von Wasserman, Neisser, Frankel Traube, Stilling, Stricker, Lembroso, Marmorek, and others are distinguished.

AN INTERVIEW WITH THE ENEMY

Recently, the representative of the greatest Yiddish paper in the world, The Daily Forward, went to the offices of The Dearborn Independent to seek an interview with Mr. Henry Ford, as the official head of the weekly. Of course, Henry Ford does not write these articles against the Jews. It is some one else. The man who is hired to do the job for Mr. Henry Ford, is a certain Mr. Cammeron. He is a former preacher, or at least from words spoken and from the general appearance of the man, the writer has been so impressed to believe. This interview appeared in full in the columns of the Daily Forward, and for the benefit of the readers of the Union Bulletin, it was translated into English, and we reprint it herewith.

This article will show clearly how prejudiced Mr. Ford must be, to have gone to such lengths as to hire a man to do "dirty work" for him. It reminds us of Mark Twain, who said, that he had to hire a man to do the swearing for him, because it was not nice for a gentleman to swear. The following article appeared in the issues of September 5 and 6 under the signature of Dr. S. P. Kramer.

In this article dealing with the interview, the writer says the following:

"It was not so easy to see the editor. The young lady who receives callers at the office told me that Mr. Cammeron, the editor, was busy. I stated that my visit was about an urgent matter, that I was a Jewish newspaperman and wished to speak to the editor about the Jewish question. The young lady went out and came back with the information that Mr. Cammeron did not want to see anyone about the matter. Everything that he has to say on the subject he publishes in his weekly, and did not care to grant an interview with anyone. But I insisted that I must see him. I wrote a note to this Mr. Cammeron. In this note I told him of Jewish facts which he did not publish, I told him about pogroms and other calamities which the Jews are compelled to suffer. I told him I was a Jew myself, one of those whom he attacked, and demanded that he show courage enough to receive me. I told him I represented the largest Jewish newspaper in the world and demanded an interview.

Seeing the Editor

"The note had the desired effect. The young lady came back with the answer that Mr. Cammeron was ready to see me. I followed her and she led me into a room where a man of fifty was sitting at a large desk. He pointed to a chair near the desk, in front of him. I sat down. I was now face to face with the anti-Semitic propaganda in America. I scrutinized him. He looked like an Irishman, well built, and short, with an immobile face, a rigid look, and I don't know why, whether because of his appearance or for the reason of his clothes, I had the impression—and it was later confirmed by the way he talked

—that he was a former reverend. At length Mr. Cammeron pointed at the note which I sent him and asked me what I wanted to see him about.

"I wrote about the pogroms. You probably know that tens of thousands of Jews are being killed in the most gruesome manner in Europe. In your articles you say that the Jews are dangerous, that they want to dominate the world. Why don't you write about these pogroms? Why don't you publish these facts so that your readers will know the truth?"

"Pogroms?" Mr. Cammeron said with a start. "Pogroms? There are no pogroms. We get all kinds of reports. Some say there was something of that kind, but others deny it. The Jews are raising a false cry about it. We know all about it. We receive information from many sources. For instance, just now we learned that in Poland the Jews were against the Poles and were friendly to the Bolsheviki, who were advancing on Warsaw. We know of a case where many Jewish traitors who were sentenced to be shot were not shot in order to avoid the charge that the Poles are murdering the Jews."

"Where did you get this information?" I asked the editor of the anti-Semitic weekly. I knew that about that time a Polish agent arrived in America who said exactly the same thing, and I wanted to find out whether this Polish agent was the one who supplied Mr. Cammeron with this information. But the editor chose not to answer the question.

"Well, if you don't care to answer that question, would you mind answering another one. You say the Jews were against Poland, that they were friendly to the Red army. You don't tell me where you learned of this fact, then tell me how to explain this phenomenon. If that is true, why is that so? Why should the people of a country welcome a foreign army who is invading that country?"

No Pogroms!

"I know what you are driving at," interrupted Mr. Cammeron, "you mean to tell me that that is because the Poles make pogroms against the Jews."

"Exactly, you guessed it right.

"But it is not true. The Poles are not making any pogroms. That is, some say they are, but others say they are not."

"Now, listen, Mr. Cammeron, the entire world knows that pogroms were made against the Jews, that even now these outrages continue. Our government in Washington has official proof of this. That is a fact that cannot be disputed.

"Well, suppose there were pogroms?"

"If there were pogroms, why do you keep silent about them? Why do you write that the Jews were clad in gold and ride in sumptuous carriages? Why don't you tell the truth, that they are bathing in their own blood?"

"He was silent.

"You have become the official defender of the pogrom makers, I continued. Through your attacks, you are justifying the acts which take place over in Europe. You make pogroms with your pen. Your work is that of a moral pogrom maker.

"No, no!" Mr. Cammeron was startled. "I assure you, we don't mean that."

"You may and you may not mean that. But one thing is sure—you are doing it. You are spreading pogrom propaganda. Are you willing to take the responsibility for an agitation which may lead to a new race hatred in America, an agitation leading to pogroms?"

"That will not be. That cannot be."

"But your readers already talk about it. It is your agitation which causes it. How can you conduct such propaganda? You know how the negroes are persecuted. Why? Because they are hated. They have been reviled in the eyes of Americans. The latter believe everything that is said about negroes. That is why we have lynching parties in the country. Do you want to bring us to such a pass that they will start lynching Jews in America?"

"Mr. Cammeron remained motionless, seemingly frightened by the prospect. He was silent for a moment, then he replied: 'We do not want that. We mean no harm. But we are convinced that the Jewish problem is an evil which must be solved, and we want to solve it. These disclosures were started several times in the past, but every time they were stopped. Somebody always interfered, and as a result the papers stopped publishing the truth. But we are not going to stop. We will go ahead with our disclosures until we accomplish our end.'

"What do you mean by disclosures, Mr. Cammeron?"

"I mean by that that we shall prove that the Jews entered into a conspiracy to control the world."

A World Conspiracy

"I smiled, and the anti-Semitic editor continued: 'Yes, a conspiracy to control the world! And let me tell you that you are not going to control the world. Certainly not by force. We won't let you.'

"I know that, Mr. Cammeron. Whenever it comes to applying force and violence, Christians are very much superior to the Jews. But that is not the point. All that is nothing but a foolish self-delusion.

The Jews do not want to conquer the world. All they want is to be let alone in peace. But there are some who won't let them alone, who plague them, who murder and calumniate them.

"You will not convince me," the editor interrupted me, "the Jews do want to capture the world."

"But, Mr. Cammeron, I am a Jew myself and I assure you that I do not even know about it. Let us both go out on the street and stop as many Jews as you wish and ask them about it. They will think us crazy. You ask an Ukrainian Jew, a Polish Jew what he wants and he will tell you that he wants to be free from pogroms and from the fear of pogroms. You ask an American Jew and he will tell you that he wants to make enough to pay the high rent, to pay the butcher and the grocer. He does not even think of conquering the world.

"Mr. Cammeron listened attentively to these simple words. They evidently made an impression on him. And at that moment I saw before me not merely a convinced anti-Semitic, but also a simple, naive man. He was surprised to learn that the Jews did not mean to conquer the world. He was amazed at the discovery and I was amazed at his amazement.

"Until then I thought that he himself did not believe this nonsense about the Jews, that it merely furnished him an excuse for Jew baiting. But now I began to think that it was possible that he actually believed it.

He Knows Better.

"But Jews have a special reason for being friendly to the Bolsheviks. Why are the Russian Jews so friendly to them?"

"The Russian Jews are not friendly to the Bolsheviks at all. Pine and Fisher reported that they were opposed to them.

"Yes, they tell us that the Bolsheviks make no pogroms and yet they want us to believe that the Jews are opposed to Bolshevism.

"It is true that the Bolsheviks make no pogroms. But they abolish private business, and the Jews, who, under the czars were not permitted to engage in agriculture, to enter the crafts or the professions, and were compelled to become a people of merchants, now that the Bolsheviks have abolished business, become pauperized and are forced to seek new ways of gaining a livelihood. Physically they are safe under the Bolsheviks, but economically they are worse off than ever and that is why they are against Bolshevism. The Jews are opposed to Bolshevism as anti-Jewish, yet you use this very argument to insult and persecute the Jews.

"Mr. Cammeron made no reply to this.

"The whole thing, this entire campaign which you are conducting is surrounded with mystery. Mr. Ford is not known to be an anti-

Semite. He takes Jews into his factories, he occupies a prominent place in society, how does it come then that he is conducting an agitation which may lead to pogroms in America?

"Mr. Ford has no feeling or hatred for the Jews. He thinks they are very able. Of the Christians, you see, he holds an entirely different opinion. He thinks they are lazy and slow. One of the reasons for this we shall publish later on, to awaken the Christians to the realization of this. But the trouble is, we lack certain secret documents, we lack some of the proofs showing that Jews are planning to control the world. And we want to prevent that. The world has never been able to swallow the Jewish problem, but here in America we shall solve it."

"What secret documents have you? What proofs? Instead of publishing your articles which create bad feeling between the Christians and the Jews, would it not be better to let us all see your documents and let all know what you know?"

"We'll do that, all right."

The Unanswerable Argument.

"Then he leaned over toward me and said:

"You say the Jewish people do not want to dominate the world, now why is it that the Jewish people have been able to survive after so much persecution and suffering? How does it come that they have not been wiped off the face of the earth?"

"Why do you ask this? Is that perhaps the task which you have undertaken? You shall know then. The Jewish people exist because of its enemies, because of its persecutions. Persecution will never destroy the Jewish people.

"But the very fact that the Jews live, that they have been able to withstand all persecutions—does this not point to something mysterious about the whole matter, does this not imply that this people will some day conquer the world? The Jewish leaders of old actually did preach that the Jews would dominate the world, and the Jewish leaders of our own day, the bankers, are trying to modernize this idea. We have proofs that they wish to bring about the conquest of the world by the Jews, and we wager," he added, "that anything these leaders tell the Jewish people to do, the latter will do faithfully."

"When I was about to leave Mr. Cammeron asked me if I had anything against Congress publishing the number of Jews in this country?"

"I am not the one to decide it," I answered, "but I see no harm in it. For my part, they can publish even the number of Catholics."

"Well, you see, and yet every time a bill is proposed in Congress to that effect, there are some who oppose it. What does this show?"

"It shows that the Jews are afraid, that they do not want to make themselves conspicuous.

"That may be true," Mr. Cammeron said.

"And it then occurred to me that he had an idea that the fact that the Jews were opposed to a special Jewish census was sufficient proof that they conspired to control the world.

"In the course of our talk we touched upon many other questions, but Mr. Cammeron always came back to his idea of a Jewish conspiracy. You might prove to him a thousand times that he was wrong, his idea fixed, sincere or otherwise, could not be dislodged from his mind. Again and again he reiterated that the Jews wanted to control the world and that it was his holy mission not to let this come to pass, that in the struggle with the Jews, everything was permissible. I pointed out to him the dangerous consequences to which this stirring of race hatred might lead, but Mr. Cameron remained unconvinced. His call, his mission was to solve the Jewish problem."

CONCLUSION.

We conclude by saying that the rise of the Jew is not due to his desire to "get rich quick" and to rule the world, but it is due entirely to the opening up of opportunities which the world, chiefly composed of Gentiles, has until now withheld from him,—a fact which the world at large is beginning to recognize. The Jew is not rising above others, but alongside with others. He is not trying to put himself into possession of all, but is placing his all at the disposal of all. When the world rejoices he rejoices, too. When the world groans he groans with the world. Where there is sorrow he shares sorrow; where grief, he is there to partake. In giving he is generous and his heart bleeds with the hearts of his neighbors when the world is suffering as it is suffering now. We have no time to inaugurate spectacular persecutions. What we need now is to help solve the one problem of this world, created by God for all, namely, to help alleviate the suffering of the nations,—and if the Jew has done something towards that, he has not lived in vain.

"I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you tickle us do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that."—Shakespeare.

IMPORTANT ANNOUNCEMENT.

This page is an appeal to the reader. Whether you are a Jew or a Gentile, we appeal to you to become one of us and help us present a strong written protest against the attempts of Henry Ford, or for that matter, against the attempts of any one else in the future to start persecutions in our Free America. This country is not the place for such persecutions. Our sons, Jews and Gentiles, have not gone out into the world to suffer and bleed in order to find, upon their return home, a land in which a man with money, can start a persecution against a people that has helped and labored to make America one of the foremost nations on earth, if not the greatest and most wonderful one.

**WE WANT YOU TO SEND US YOUR NAME AND ADDRESS
AS A PROTEST.**

If you want to have a share in this movement, then send in your full name and address, stating whether you are a Jew or a Gentile, man or woman, and subscribe to the short protest on this page.

WE DO NOT WANT YOU TO SEND ANY MONEY

Just send in your name and address, and enclose a stamped envelope with your full name and address, so that we may send you our membership card. This will make you a full member of this movement. If you are a Christian, you will be interested, because it is the people from which Christ sprang that is being ridiculed; if you are a Jew, you will be interested because oceans of blood,—Jewish blood, has flown for the preservation of Israel, and oceans more will flow before the great day of the Lord, and you should be one of us.

The Jewish Publishing Company, is now getting ready a new book on the Ford Articles, and the members who will send in their names, will be entitled to receive the book direct from us, instead of waiting until it will reach the News stand for distribution. Sign the following and mail immediately with a return addressed envelope and a two cent stamp attached.

"I, the undersigned, wish to herewith express my most emphatic protest against the malicious articles as published in Mr. Henry Ford's Weekly, the Dearborn Independent, and together with thousands of others, Jews and Gentiles, am petitioning all Jewish and Christian Churches and Institutions to join with us in our heartfelt protest. We condemn the petty method of calumnizing a people that has been in this country ever since its discovery and has helped in every crisis, and suffered for its welfare alongside with others of their day and generation. I herewith request the Jewish Publishing Co., of Rochester, N. Y., to make use of my name in presenting this message of protest to said churches and institutions.

Full Name and Address.....

Jew or Gentile?

If Christian, what Church do you belong?.....

ADDRESS ALL COMMUNICATIONS TO

**THE JEWISH PUBLISHING COMPANY, ROOM 303 Carter Building,
Rochester, N. Y.**

